



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

BOOK REVIEWS

The Mafulu Mountain People of British New Guinea. By R. W. WILLIAMSON. With an Introduction by A. C. Haddon. London, Macmillan & Co., 1912. pp. xxiii, 364.

Readers of Dr. Seligmann's great work will remember the statement that "the mountains inland of Mekeo, Nara and Kabadi are inhabited by a number of tribes of whom our knowledge is extremely limited." Mr. Williamson, by his investigation of the Mafulu people, has now made a very valuable addition to that knowledge. The Mafulu inhabit a number of villages in the mountainous hinterland of the Mekeo district,—almost due east of Cape Possession, and almost cut by a line drawn from the north end of Yule Island to Mt. Albert Edward. They have had but the slightest contact with Europeans: practically none, indeed, before the establishment of the Catholic Mission five years previous to Mr. Williamson's visit. They therefore offered an admirable field for ethnological study. Mr. Williamson had the ungrudging assistance of the Mission Fathers, and has collected a great deal of information. Much more, of course, remains to be done; while the peoples living still further back in the mountains, the Ambo and Boboi and Oru Lopiku, yet await their investigator.

The rules of ethnographical enquiry have now been fairly standardised, and the present work might serve as a paradigm of accepted methods. But Mr. Williamson was fortunate enough to make a real discovery. He has "shown strong evidence that the Mafulu and probably other adjacent mountain tribes are essentially a pygmy—that is to say a Negrito—people who have been modified to some extent by Papuan and possibly Papuo-Melanesian influence, both physical and cultural" (Haddon); and he believes "that the negrito element is derived from an original ancestry who were probably the earlier inhabitants of New Guinea." The discovery is confirmed by the results of the expedition sent out by the British Ornithological Union to Dutch New Guinea in 1909, which was on the ground at the same time as Mr. Williamson; we learn in Mr. Wollaston's recent book on *Pygmies and Papuans: the Stone Age To-day in Dutch New Guinea* of a west-end pygmy stock, the Tapiro, which is evidently less mixed than Mr. Williamson's Mafulu. Ethnologists had, of course, had their suspicions; but our author raises presumption to practical certainty; and he well deserved his good fortune, since—as Dr. Haddon tells us—"he was unwell during the whole of his time in New Guinea and had an injured foot and leg that hurt him every step he took."

For the rest, the book will go on our shelves as a mine of comparative detail. Mr. Williamson gives an excellent account of the structure of the village club-houses or *emone*, and of the most important function of a community of villages, the Big Feast, which he regards, in origin, as a ceremony for finally 'laying the ghosts' of the chiefs whose bones are dipped in the blood of the slain pigs. He thinks that music "is usually more indigenous in hill country than it is in the plains," and finds that the Mafulu are correspondingly more musical than the Mekeo; they have the drum, a jew's-harp, and a small flute,—the latter probably borrowed from the Mekeo. There is no sign of

totemism: "I was unable to discover the faintest trace of any idea which might be regarded as being totemistic, or having a totemistic origin." This fact, interesting in itself, is rendered the more interesting by the parallel observation that "art and design among the Mafulu people are only of a simple and primitive type." As one passes from coast and plains to the hills, there is "a sudden drop from artistic designs embodying curves and natural imitative art to a system confined to straight lines, zigzags, and spots:" this in spite of a "contact which has certainly existed for some time back." The author concludes, reasonably enough, that the lack of imitative art "is partly due to the absence of totemism and of the imitative stimulus which, as Dr. Haddon has more than once pointed out, arises from it."

The volume is well illustrated by 91 photographic plates and 10 figures in the text; there is also a good map. There are five linguistic appendices by Messrs. Ray and Strong, largely based on the work of the Rev. Father Egedi and the Rev. E. P. Money. E. B. T.

The Gateways of Knowledge: an Introduction to the Study of the senses. By J. A. DELL. Cambridge, The University Press; New York, G. P. Putnam's Sons. 1912. pp. xii, 171. Price \$1.50.

This little book contains a number of elementary exercises in experimental psychology, with parallel reference to anatomy and physiology. After an introduction dealing with the Meaning of Observation, the following topics are discussed: the Brain, Nerves and Organs of Sense; the Cutaneous Senses; the Machinery and Experience of Movement; Taste and Smell; Sound and Hearing; Light, the Eye, and Sight; Action; and Memory. The work is intended for pupils of about 12 to 15 years of age, and the experiments and materials are much simpler than those, *e. g.*, of Seashore's *Elementary Experiments in Psychology*. The author is plainly an enthusiast for his subject; he writes with clearness, and yet without shirking difficulties of subject-matter and of method; and some of his devices, as well as some of the additional exercises appended to the various chapters, are most ingenious. It should be said, however, that there are additional exercises which call for more knowledge than is imparted in the text.

The book is, I believe, the first of its kind; it marks a new departure in Great Britain; and it will, no doubt, pass through a number of editions. For these reasons I think it worth while to offer suggestions and criticisms in some little detail.

The author rightly distinguishes the questions "How does the sense-organ work?" and "What does it feel like to see (hear, taste, etc.)?" Yet his psychological exercises rarely take the form 'what does it feel like;' for the most part they give answers to the questions "How delicately or accurately can we feel?" and "What information regarding the outside world do we get by seeing, etc.?" Here is a confusion (witnessed by the 'sensations of heaviness, whiteness' and the like on page 2, and by the 'two sensations' received from a pair of gloves on page 22) which, one would suppose, an intelligent pupil must remark, and which also detracts from the scientific value of the work; a standpoint, once chosen, should be adhered to. Passing to special points, I suggest that needles might be replaced by bristles in the aesthesiometric experiment. Short hog's bristles, with points rounded by burning, serve the purpose; the same bristles may be used for the detection of pressure spots,—which the author does not mention, though he refers to cold and warmth (erroneously called heat) spots. The silk threads of the touch-weights should be fixed by sealing-wax to